SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

MODERN SPIRITUALISM.

BY GEORGE T. DEXTER, M.D.

Delivered at Dodworth's Academy, on Sunday morning, December 24th, 1854.

No question embracing the whole scope of human action or thought has ever excited so much earnest investigation, specious imagination, or settled and determined conviction, as that which professes to unlock the vailed and mysterious future to the actual examination of man's physical senses. There is a fascination in the contemplation of the Spirit's existence in the other world, which leads the fancy into the wildest imaginings and vagaries. This charm envelops our noblest sentiments, and when the matured and experienced mind has thrown off those shackles which held the young and budding thought captive, it still yields an unconscious vassalage to those ideas of spirit-life after death, which made this subject in early life so attractive and yet so terrible. But when the mind, from reason and analysis, has adopted certain forms of belief, and finds itself acting and deciding by the influences of this belief, it is not singular that even to proof beyond cavil it should offer stern resistance when that proof tears up the foundations on which repose the hopes of this life and the certainties and joys of the other.

I am conscious that there never has been offered to human reason a subject of such peculiar significance, capable of producing such remarkable effects on every class of mind, in every position in society, as that to which I invite your attention this morning. It is no wonder that, in every department of thought, the deep throes of nature, struggling in the birth of truth, should manifest its agonies in the convulsions of sect and faith in every form of religious worship and belief.

Spiritualism, the twin sister of Life, daughter of the skies, emblem of God in its divine and comprehensible wisdom, is born into this world as the inevitable consequence of man's natural needs and desires, and like Him who, eighteen hundred years ago, foretold its coming, is designed to bless, instruct, and save the human race. Measuring the capacity and wants of the human soul, it grants nothing to its necessities but those powers which belong to its own birthright; asking nothing from blind credence and belief, it grants to man the means of satisfying every sense that may be conceived in its investigation. From the material to the spiritual in our own natures, it presents an infinite variety of attributes; and while it brings universal nature within its compass and scope, it descends to every individual feeling, emotion, and sentiment, and unites with every aspiration and hope. Viewing nature as the instrument by which the Divinity manifests his might and grandeur, it exhibits, by similar indications, how nearly are our spirits connected with Him who is the source of all; for through matter in almost every form the Spirits show us their presence and their power. Teaching us by examples which bring back in review the whole history of a life on earth, they enter at once into all the higher and better parts of our being, and enable us to comprehend how that nature should be purified to become indeed perfect. Aiming at eternal progress and beatitude, Spiritualism begins with life here, and presents in every step of existence incentives for our own aid, advance, and happiness. But before it attempts to inculcate any lesson, it satisfies every doubt and removes every fear, and shows to the wondering mind how Spirits, leaving their beautiful homes, come back to earth, radiant in all the brilliance and glory of the spheres, and commune with those whom they have left behind.

Is this so?

When a stranger from a distant section of the country appears before you, with new and startling doctrines affecting the present and future condition of man, the question is naturally suggested to your minds, "Does this man intend to subvert the existing religious institutions of the age? Does he purpose to do away with those fundamental principles on which our individual ideas of religion are based, and thus attempt to destroy what to us is sacred and holy, emanating from God, and constituting our solace and hope on earth and for eternity?" I am a stranger, and I am come among you professedly for the purpose of explaining to you the immortal truths opened to my mind by the revelations from the Spirit-land—not to controvert any existing faith; not to oppose any established institution; not to take away the hope which the religion of Christ affords to the soul; not to break down, but to build up; not to lessen your sense of that which is good and true, but to add to that moral conception which invests man with great and eternal attributes; and which impel him in his every-day life to act out the divine injunctions of our Saviour, "Love God and your neighbor, for on this rests the whole of the law and the prophets."

When under the laws which govern all nature a new revelation has been offered to man, it must look to ordinary and human means for its preservation and promulgation. If the human mind were satisfied with following implicitly the guides and landmarks which sufficed for the earlier periods of society and the ruder and more uncultivated races of men, the present age would not have been characterized by any advance in the scale of existence. Neither should we have been capable of appreciating and enjoying those grand developments which have contributed so much to our physical, moral, and political elevation and happiness. To my mind, the evidence which the history of the world affords us in proof that when a new law or a new action under an old law is presented to the world, it alters no existing principles recognized by man, but is left for its development to the conduct of that people or society in which it is planted, to be handed down by their care to posterity. As relating to the physical or moral condition of man, the discoveries and inventions, or the relations of one period, may indeed be transmitted to another age; but this mere transmission does not interdict any improvement which the succeeding race may graft on that which has been transferred to it. On the contrary, it becomes subject to the same laws which gave it birth, and may thus, as the germ of higher and more important truths, expand and grow under the law of progression until it transforms man into a new, holy, and wise being, capable of understanding the design of his existence here, and how to make his life on earth contribute to his everlasting happiness hereafter.

The religion of our Saviour gave a new character to the minds of thousands. It elevated and spiritualized those who were before sensual and worldly, and it gave them ideas of happiness superior to all other felicity. How was this accomplished? Was it by pampering the perverted tastes of gross and material man? Was it by tempting his appetites or his desires with the prospect of sensual enjoyment? You answer, "No." It commanded man to deny the depraved demands which his education and his acts had created. But in doing this, does the religion of Christ limit the progress of the soul or body, or deny to one age, or to any race of men, the influence and effect of those laws under which he professed to act?

Those acts of Christ himself, or of his apostles after him, which were considered as the most remarkable, are represented as taking place under the control of Spirit-direction. And it is certainly not a less remarkable aspect in reference to the whole phenomena of Spirit-communion with the ancient prophets, apostles, and their followers, that they were made to understand that the Spirit who was teaching them was of their own race, and had been a man like themselves at one time, living on this same earth.

To the reflective mind one common result seems to proceed from any new discovery or dispensation. It prepares man for whatever may succeed it. It not only fits him to receive what has already been offered him, but it excites in him a desire for still greater light, and a more intense effort to place himself on a level with those truths which are adapted to the capacities, the progress, and the eternal destiny of his spirit. It is this desire which has opened the way for the revelations and the intercourse which we believe to exist between the Spirits of the departed and man. It is this common effect and intention which has been manifest in the progressive advance of the race for eighteen hundred years, that has prepared men's minds not only to receive, but to expect some more definitive and satisfactory revelation, by the absolute and positive intercourse of Spirit with man, concerning the true purposes of existence here, the life after death, and the ultimate destiny of the human soul. I purpose this morning and evening to offer for your calm and dispassionate consideration some of the great principles of our faith, as taught us by the Spirits, and to suggest whether this intercourse with the Spirits does not render more effectual, by presenting us motives drawn from another life, our every-day efforts to overcome evil, to support the trials of the present life, and to prepare ourselves for that state of existence where every man is judged according to the deeds done in the body.

Whatever may be the opinions of men as to the phenomena of spiritual manifestations, there can certainly be no doubt that that religion, doctrine, or belief which influences man's position and direct action on earth for good, which impels him in his connections with others to carry out the injunctions of our Saviour, which softens his feelings, elevates his aspirations, and develops his faculties, must possess intrinsic merits, which should command the respect of the intelligent and candid mind, and elicit a careful investigation of the great principles on which it professes to be founded. These ideas are the grand demonstrations by which the Christian teacher illustrates the glorious beauties and the legitimate effects of that religion which he claims as emanating directly from God, and which must exercise its direct influence on man's life and action on earth, before it can insure to its possessor the joys and happiness of an eternal heaven. These ideas are claimed by Christians everywhere, as indicating the irresistible power of the Holy Spirit, in directing the energies of mind, the faculties of the soul, to manifest, by all the progressive developments of society, from Christ to this period, the intimate connection of his Gospel with all the acts of man individually, and all that determines the moral situation of the living world everywhere. These propositions are so simple that they will readily be admitted by every one, no matter what may be his particular creed, for the whole evidence of the effects of Christianity on the hearts and actions of man is illustrated by the simple yet pertinent test given by Christ, "By their fruits shall ye know them." It is of this aspect of Spiritualism, in its effects on the moral condition of man—on his daily walk and conversation—on all that belongs to his life on earth, in reference to himself, and in connection with others, that I would now speak. And in thus directing your attention to the effects of the spiritual belief in controlling the moral nature of man, I shall claim for *its sentiments, its demonstrations, and its effects, all that can give solemnity to any religion—all that can give holiness to any faith.*

Do you ask me why I make these claims? why I demand for that which the world has stigmatized as foolish, wicked, devilish, and deceitful, the reverence due to a religious faith? I answer, from the vast influence it is exerting over the minds and acts of man for good; from the earnest and deep longings of the soul for some more tangible evidence of what is to be its existence hereafter, and from the fact that there is at the present day, plainly apparent, the need of extensive social changes, and of a spiritual revolution in Christendom—of a new bond between man and man, and a new sense of the relation between man and his Maker, and that Spiritualism, in its manifestations and its philosophy, affords the most rational method of effecting this revolution, and of opening the way for that communion with the Spirits of the departed, and with the Creator, which will enable man to live holier and happier on this earth, and insure for him here after a glorious immortality. It has always seemed to me, since my mind was first directed to the examination of any system of religious faith, that that religion whose influence was not perceptible in the absolute control which it exerted over the every-day life, could not be regarded as answering the purpose for which it was designed. Thus, when the whole world was brought in review, with its innumerable host of followers of every faith, of every sect, the question was naturally suggested, "What are and have been the effects of the various sectarian influences on the moral condition of the world since the introduction of Christianity?" And the answer came back to my mind, with a force that my reason could not resist, that the effect of these various sectarian influences was to retard moral civilization, because there was no common standard of belief in its truths or its doctrines, and that it had engendered worldly tastes and desires, and had centralized the whole aspirations and direction of man's mind and efforts around one point, and that was the acquisition of wealth to the exclusion of every and all claims, whether from individuals or from society. This answer naturally, too, incited me to a more particular examination of the present aspect of the Christian Church toward all those great movements of the age the object of which is the elevation and progressive development of the race, and in which are enlisted many of the mightiest intellects of the times, most of whom are unconnected with any religious denomination, or even religious faith, and yet are earnest, toiling, self-sacrificing, and often victorious. When my attention was directed to the present view and feelings of some of the leading minds in the Christian Church, I found there was a want of mutual confidence in the present condition and action of the Church—aye, even of Christians generally—that their leading minds did not hesitate to admit that those whom they styled infidels were doing God's work for them, while they would not unite their efforts with those working infidels, even for the very cause they professed so much to love, because they would not associate, even for good, with any men or class of men, except they would embrace the same doctrines they believed, and belong to the same party to which they belonged.

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The question with respect to any religious faith is this: "Is there or is there not any assurance that this life is not the termination of man's existence? Are the hopes, the fears, and the anticipations of mankind, that there is an eternity to come, merely uncertain and delusive suggestions?" Undoubtedly, in a fair and uncorrupted mind, the bias would be altogether in favor of religion; but the inclinations of the desires do not always satisfy the reason that the thing desired is truth. Any religion that can not satisfy the reason can not control the action, unless it shackles that reason with abject fear. The tendency of truth is to make man bold; it raises him so much nearer heaven, and opens to him such sublime and exhilarating views with respect to God, himself, and society, that it creates for him a new heaven and a new earth.

But you will tell me that a man's duties remain the same whether there has been a special revelation of them or not—whether he be satisfied with the old landmarks of religious faith, or whether he be governed by what he may conceive to be a new truth. Grant that this is so; that the law established by God should in the abstract be respected, whether we recognized it or not? What then? Is this faith certain? Does it lead the mind toward God—toward the ultimate destiny of the soul—or does it compel the reason to yield an obedience to an authority it can not understand, because it is forbidden to penetrate into what is called God's mysteries? Does this influence man's actions on earth? Does this slavish belief control mind and body here? Look at those countries where the whole population are directed in their religious belief by imperative rules and observances, and ask if, under such authority, man develops his true nature, or fulfills the true purposes of his existence on earth. You can not mistake what I mean or what is the effect of such authority. No; you behold the minds of the few virtuous torn with doubt, and the understandings of the common people enveloped in darkness, the beds of the dying disturbed by anxiety, the bereaved sunk in unconsoled anguish, the penitent without relief, the dying and the dead alike without knowledge or hope, the poor without friends, the rich without restraint, the cries of suffering ascending to God, without hope of being heard, and the world without Saviour or light, left to grope its way to eternal life, under the direction of men who call themselves God's teachers on earth!

Let him who loves not to look on this picture reflect before he rejects what he does not understand—before he refuses to examine what are the claims which this new philosophy advances.

Spiritualism lays claims to that state of perfection in which the particular and universal affections can coexist in the same heart—to a scope of love which embraces the whole interests of humanity, and yet can contract itself to the friendship of an individual—a Spirit which can weep at the same time for the miseries of a world and for the impending destruction of a single man, and yet, with all this enlargement of views and strength of sympathy, retains the most exquisite sensibility to the personal sufferings and the infirmities of our sensitive earthly nature. By its injunctions our perplexing disputes about selfishness and disinterestedness—about universal and particular affections and actions—seem at once resolved. Inconsistencies and difficulties vanish, and we see how, in a well-regulated mind, all the affections, private and public, may be preserved in perfect harmony, each in its proper sphere, exercise, and intensity, never interfering with, but properly subordinated to each other, and all happily adjusted to the material as well as immortal existence of such a being as man. One of the most imperative teachings of the Spirits is, that we should love one another. The Spirits show the thorough knowledge which they possess of the human heart, and especially of the nature and influence of our affections. It is to my mind proof of that wisdom which, while it would embrace all that is great and good, and that can add to the happiness and progress of the race generally, yet compels us to listen to our individual affections, to the claims of the lowest and humblest, and urges us to people our world with the individual objects of our affections. Basing this injunction to love one another on the happiness which it affords here and hereafter, it tells us that this love will prompt us to develop all these attributes of our nature which, while it will elevate us in the scale of being, will also draw upward with us those to whom that love is manifest, until at last we shall develop so many of those characteristics which belong to our Father, that there shall exist around us a world free from the selfish tendencies and acts of the present man. Then God will be acknowledged everywhere, and all governments and associations will be based on the true principle of doing the greatest good to the greatest number.

Will you permit me, my friends, to say, if you have found one who leans upon your breast, and you are not afraid that he should listen to the emotions which disturb it; if wisdom and virtue have directed you to him; if ardent love of truth, generous accommodation to each other, love of God, attachment to his revelations, the hope of everlasting life—have strengthened the cords of love between you, cherish such a union; for do you see—do you not feel—that this love will temper every desire of your heart, and mellow your affections toward all men, by the high, noble, and holy impulses it will create? Your interests, closely intertwined in life, will become more intense when death shall have divided you; but the tomb, when it closes on you, shall not separate you, for as God is true, your Spirits will then commune more freely than on earth, and the friend who is in the spheres shall, by the love you bore him, gently impel you to greater efforts for man's good while you tarry, that you may meet him hereafter, never more to separate.

Jesus, who once raised a friend from the tomb, will not let it close forever on those who follow his example, and who, indeed, love like him. But there is more taught us by Spiritualism, even than this: it summons us to look into our own characters and families—to examine the position of our affairs with regard to the great objects of our existence on earth; and when the whispering response comes back to the conscience, "All is not right!" it reveals to us that we can not shut our eyes and hearts without apprehension, and that a life here void of its true purposes does and will affect our purposes hereafter, and that a life of sin can not be, without perilling the advance of the soul in its progress through eternity.

Ye proud spirits, who can not endure these earnest yet humble teachings of our faith, weigh well this subject of happiness before you reject this self-denying system. Experience will decide against you, and vindicate the sublime truths which Spiritualism teaches. If, indeed, it opens to you the true sources of human happiness, follow the stream, and it will bear you away to the full ocean of eternal bliss. Do you now ask who will show you any good?

First, then, we are taught, that wherever we may exist hereafter, we shall not cease to be men. Our human nature will not instantly be changed into the angelic, nor shall we constitute a different order of beings. Thus we are taught, that as man is the work—the image of his Creator—the personification of the supreme intellect, his nature must of necessity be continued; that as to man has been granted such an exalted place in the infinite works of God, he is worthy of being continued in that exalted station.

There is nothing in what we are allowed to observe in the works of God, which indicates that any chasm is to be left in the scale of being. Hence they teach us, that the plan of God is the progressive improvement of the individual—of a species as well as the whole—not the gratification of that vain ambition by which men would be angels, and angels would be God. Not only is our human nature preserved, but each individual will retain his own individual nature—that which distinguishes him from every other person. Every man has his peculiar capacity or disposition which he brought with him into the world, or which he acquired by cultivation, and we are taught that these distinctive qualities of his bodily state are not to be destroyed by his dissolution. In the future, as well as the present, a harmonious whole will be composed by every one's filling his proper place—by every description of mind finding its proper rank, employment, and happiness—but we are taught to expect a far more perfect state than the present, because every condition of life hereafter will have for its aim the development of that principle of love which is the manifestation of the Godhead itself. But the degrees of happiness will be as various as the diversities of attainments in knowledge and virtue—in love and wisdom.

We are also taught, that there every one may strive for higher degrees of virtue and happiness without envy; enjoy what is peculiar to himself, and proceed toward the highest point of human perfection, without interruption from the cares, the sorrows, and the passions of this life. But we are taught, too, that there is an intimate connection between the future and the present life. The future will be in fact the continuation of the present. It will be the further evolution of the energies of this, the fruit of what is now sown—the maturity of that which is now just appearing—the consummation of that which is now imperfect. Spirits further teach us, that it would be of no moral consequence to tell man that he would be hereafter newly created, and should enter on another course of being which has no reference to the present, and which was in no degree dependent upon it.

They also teach us that death is but the lifting up the vail which divides this world from the life hereafter, and that the same relative influences operate on man's advance or retrogression in the spheres as well as in life.

These teachings, more than all others, have tended to convince me of the truths which Spirits have vouchsafed in reference to the life after death. There can be a no more evident proposition to a reasonable mind, than that it is the prerogative of reason to control the instincts by religious and moral motives, by hopes and fears in relation to the laws of God, and by regard for our fellow-man, and our social affinities.

And while the Spirits have taught us the necessity of a due observance of the instincts of our body, they have also enjoined on us the subjection of our impulses and passions as a necessity toward a higher purpose, rather than an end in itself. But yet the physical demands of our existence are so immediately imperative, and so regular in their recurrence, that to reason against their dominion without providing for their moderate indulgence, would be as vain as to bid the ordinances of nature to obey your voice, because the alternations of light and darkness do not happen to suit your notions of propriety.

Another and important law which they have given for our guidance is, that holiness of body is obedience to law for divine purposes, and that God is obeyed in his law by using the body under the restrictions which he has instituted for its government, for thus in the progressive development of animal life is the spirit impelled onward in its course, and becomes assimilated to that condition where its divine attributes are placed in harmony with the Source from whence it sprang. And in all that belongs to the government of the body as well as the spirit, the oneness of design in the moral and the physical law is exemplified by the universal manifestations of the Love of God. * * * * * * *

From the general description of his attributes, we must be convinced that the great Author of our existence, while he has been pleased to confer upon us the gift of reason, permits us to acquire by its exercise a knowledge of some of the wondrous works of his creation—to interpret the characters of wisdom and goodness with which they are impressed, and to join our voices to the general chorus which proclaims his might, majesty, and dominion. And it is given to man to penetrate into the counsels, and fathom the designs of Omnip-

otence; for in directing his views into futurity, the light of reason is not lost in that dark abyss, but its rays penetrate its somber shadows, and reflect back the bright traits of revelation and truth. We plainly discern design and intention in every part of creation, and by this the *grand* design is placed within the scope of our comprehension. It is hence easy to perceive that all the machinery, the vast expanse of power, the vast multitude of contrivances, and the profusion of existences arising from the united cooperation of all, and above all, the wondrous power of mind, are not to be lavished from age to age without some ulterior end.

There has been vouchsafed to us from the highest source, a pure and heavenly light to guide our faltering footsteps, and to animate our fainting spirits in this world of trials, revealing those truths which it imports us most to know, giving to morality higher sanction, elevating our hopes and affections to nobler objects than mere worldly pursuits and pleasures, and inspiring us, when we approach the valley of the shadow of death, with gushing themes of exultation and praise.

The soul of man is larger than the sky, deeper than the abysmal depths of the unfathomed center. Like that ark which in its sacred hold uplifted high o'er the drowned earth the human family, and stock preserved of every kind, so in the compass of a single mind the seeds and pregnant forms in essence lie, which make the soul eternal.

DEVELOPMENT OF MEDUMS.

MR. EDITOR:

I have been expecting to see some directions in the TELEGRAPH for developing mediums. Although of a slightly magnetic, sanguine temperament, I am quite sensitive to magnetic influences, and desiring to become a clairvoyant, I have had three sittings a week—mostly solitary ones—during the last two and a half years. The Spirits have produced sensations of sufficient power and variety to convince me of their existence and influence, but as there are as yet no satisfactory indications of the result most particularly desired, I hope you will favor your readers with answers to the following queries:

1st. Can a person of a positive temperament, whose body grows warm under the influence of a magnetizer, ever, by any means, be put into the magnetic sleep? and if so, how can the object be most readily and surely accomplished?

2d. Is the subject affected in proportion to the amount of magnetism or power employed, or is all effect beyond a certain limit entirely useless?

3d. Can the magnetic sleep be induced by means of a magnetic machine? and if so, can it be in cases where it can not be by any other agency?

4th. When the temperament of the subject is too positive, can it be remedied by adopting a more strictly vegetable diet?

GREENFIELD, MASS., *Nov.* 2, 1854. J. E. THOMPSON.

ANSWERS TO THE ABOVE QUESTIONS.

1st. To the first question of our correspondent we would answer, that according to our observation and experience the increase or decrease of the bodily temperature of a person while under the hands of a magnetizer is no certain indication as respects his susceptibility to the full magnetic condition. As a general fact, however, the indication is unfavorable. In such cases it is advisable for the magnetizer himself to "keep cool," to use an increased number of passes, and to not allow his hands to rest inactively upon the subject for any length of time. Frequently wetting his hands in cold water will also be found advantageous.

2d. The subject *is* affected in proportion to the amount of *real* magnetic power employed, as a matter of course. This power, however, consists mainly in a mental concentration and sympathetic projection of soul, and not in a straining, staring, and contraction of the muscles on the part of the magnetizer. The latter process is to be discouraged as either inefficient, or tending to produce convulsions.

3d. If the magnetic state can be produced by one kind of machine more easily than by another, we are so "unprogressed" as not to believe it. We have known susceptible persons to be thrown into the magnetic state by staring continuously upon a coin or upon the head of a cane, and we have no doubt that contact with an electric battery or with a grindstone would produce the same result *if the thoughts of the subject could be sufficiently introverted by those means*. We have, however, some faith in the objective powers of Mesmer's magnetic *baquets*, for a description of which we refer our correspondent to Deleuze's "Practical Instruction in Animal Magnetism."

4th. "When the temperament of the subject is too positive," it *can*, as a general fact, be rendered more negative and more susceptible to all magnetic and spiritual influences, by adopting a "more strictly vegetable diet;" while by the same means a clearness and *interiorness* of mental perception, and a gentle, peaceful, and harmonious state of the passions will be brought about highly favorable to all clairvoyant and spiritual exercises.

As our opinion is often asked relative to the best rules to be observed for the development of mediumship, we will take this occasion to say, that the most important rule is, live purely, justly, truly—in the obedience of all the laws of nature and of heaven, and in the supreme love of God and humanity, desiring mediumship only for the *good* it will enable you to do to an ignorant and suffering world. If these conditions are properly observed, and it is the will of the superior Power to make you a medium of open and sensible manifestations from the spiritual world, you will most surely become one, and that, too, without any anxious efforts on your part. R.

HEALING THE SICK.

From among the letters recently received, bearing testimony to the healing efficacy of the remedies compounded by Spirits through Mrs. French, we submit the following to our readers.

DEAR SIR, YORK, Union Co., Ohio, *Dec.* 29, 1854.

Although personally a stranger to you, I address you with feelings of pleasure. When my brother wrote you for a box of Mrs. French's Spirit-medicines, I was confined to my room with *palsy*. My health had been failing for some five years, and last winter scrofulous swellings began to make their appearance. These swellings gave me great pain, and continued to break out from time to time up to about the first of August, when a large and most painful swelling broke out upon the lower part of my body, confining me to my bed for several days. As soon as I began to get better, as I thought, I had a stroke of the palsy, which paralyzed my entire right side. I remained in this condition for three weeks, receiving no benefit from my attending physician except a partial return of the sense of feeling, but was constantly threatened with another shock. At this stage your medicines arrived, and I immediately commenced using them, and continued to use them for about eight weeks, and now I am well and enjoy better health than I have at any time during the past five years. My daughter was very sick with what our family physician called the bilious remittent fever. He had succeeded in breaking the fever three times, but it returned each time with greater severity. When the box of nerve-soothing vital fluids arrived, we concluded to try them in her case also. In a few days she was entirely free from fever, and is now in good health. I believe these medicines saved both her life and mine. We have also used them with success in colic and in erysipelas. Please send me another box of thirty bottles. These invaluable remedies have been a blessing in my family and neighborhood. TIMOTHY KNOX.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JANUARY 27, 1855.

TO CORRESPONDENTS.

THE MUSES ASSAULTED.—Somebody in Wisconsin has sent us about twenty stanzas of anti-slavery and anti-popery, which present a most fearful violation of all our ideas of versification. Having no disposition to convict any one of "assault and battery" on the muse "with intent to kill," we have concluded not to submit these lines to the ordeal of public criticism, but to try them "by fire." We have an abiding faith that this poetry will pass the proposed ordeal without the slightest damage.

CALVIN'S STRICTURES ON THE TELEGRAPH.

Under the head of notices to correspondents we recently referred to a communication signed CALVIN, which we declined to publish, because the writer by withholding his name seemed unwilling to assume the responsibility of his own act. This is our invariable custom. If a man has not sufficient confidence in his own criticisms to give them the influence of his name, he has no right to expect us to give them currency by so much as an implied indorsement. In the great moral and spiritual struggle wherein we are actively engaged—engaged, it may be, from necessity, or because it is our destiny, rather than from deliberate choice—we are resolved to wear no disguise, nor will we go forth to battle with nameless and viewless powers, like one who beats the air. Those who confront us must come *unmasked*. We want to see whether they look well or ill—are most to be admired or feared. If we are honored by a visit from the shade of the Geneva Reformer, we desire to know it, and to ascertain, in every case, whether we have to do with substantial entities or with airy phantasms born of a waking dream.

At length Calvin (Mr. E. Burgess) comes to us *visor off*, and as he has authorized the use of his name, we intend the preceding remarks for others rather than for himself. Thus having complied with the proposed conditions, we now cordially give place to his strictures on our article entitled "SECTARIANISM, ETC.," and will reply to his objections and interrogatories as briefly as the nature of the case will allow. With a view to a better understanding of the whole subject, we will number the paragraphs in our correspondent's letter, including under the same numbers his extracts from our former article and the appropriate parts of our present rejoinder.

SARATOGA SPRINGS, N. Y.

MR. EDITOR:

1. *See*—In your paper of Nov. 18 is an editorial headed "SECTARIANISM TRIED AND FOUND WANTING," some of the sentiments of which appear to be open to criticism, and I am impressed, as Mr. Davis would say (the Spirits actually urge me to express my opinion on the article), to offer a few remarks. I will preface what I have to say by stating, that for a few months past I have availed myself of opportunities to investigate the claims of Spiritualism, and I am free to say, I am convinced that Spirits of those who once lived on earth can and do communicate with those still in the flesh. If this constitutes me a Spiritualist, then such I am. But if to be a Spiritualist one must receive, even in general, all that is advanced by such papers as the SPIRITUAL TELEGRAPH and *Christian Spiritualist*, then I am not one.

In a general and popular sense a man who believes in the intimate relations of the spiritual and natural worlds, and the existing intercourse between their respective inhabitants, may be said to be a Spiritualist. But he is a Spiritualist in a far higher sense, whose own nature and actual life have been divinely quickened and spiritualized. Such an one derives his chief pleasures from super-sensual sources, and disregarding the letter and the from, believes and worships in spirit and in truth. In this view of the subject Calvin might readily solve his own question, as to what a man must believe to constitute him a Spiritualist; but we have no disposition to answer evasively. *It is not necessary to receive as gospel, or as truth, all that appears in the* TELEGRAPH. If it were so, the editor could never establish his own claim, as he never even pretended to believe all that is taught by his numerous correspondents. Nor do we deem it incumbent on us to seize and throttle every writer who does not echo precisely what we *do* believe. At the same time we value freedom and respect the inalienable right of every man to think, and speak, and act for himself. It is the sacred gift of Heaven to the individual soul, and we are pledged to defend the just exercise of this right against every form of political and spiritual despotism. As a practical exemplification of our principles, we publish Calvin's questions and objections without perceiving their force or relevancy.

2. By Sectarianism, you appear to mean those churches usually denominated Evangelical or Orthodox. I shall not stop long on your use of the word Sectarianism. The term has often been applied to the orthodox churches by those who dislike their doctrines; but when thus applied, I believe it is intended to carry with it a slight degree of odium. Now would it not have been a little more manly and fair if you had chosen a caption which should have clearly indicated your subject, without the odious epithet? Will you define the word *Sectarianism*, and say whether in your opinion Spiritualists are a sect, and have or not among them some Sectarianism?

By Sectarianism, as employed in this relation, we would be understood to mean those forms of dogmatic theology which make the acceptance of certain prescribed formulas of faith and modes of worship the conditions of fellowship and salvation, and whose self-righteous votaries are accustomed to stigmatize those who do not accept some one of those forms, as irreligious and infidel. This is very nearly the sense in which we used the term, and we shall of course consider it "manly and fair" to employ another word when we can find one better suited to our purpose. Calvin desires us to say whether there are any sectarians among Spiritualists, and we answer, *yes*; but Spiritualism did not make them so. They were sectarians before. Every day witnesses in the churches the conversion of hundreds to the great truth which our correspondent has recently received. *They are convinced that the Spirits of the invisible world do converse with us*, but they naturally enough enter the ranks with sectarian ideas and feelings, derived from early education and their former religious associations and prepositions. It requires time for such persons to outgrow their sectarian tendencies, and the disposition to organize similar institutions to those they have abandoned. For a while they are prone to think that every body is bound to venerate their gods, and to speak tenderly of their errors; not because they are more harmless and beautiful than other monsters conceived in darkness, but, perhaps, because they are *theirs*, and they have nursed them so long and have had them baptized. Yes, *there is Sectarianism among Spiritualists*, and hence some who accept the cardinal idea honestly think that we ought to inculcate the particular theological dogmas which they entertain. However, such a mistake will soon be corrected by all who have the sagacity to discover that there are many distinct individualities among men, and that God does not rule the world by the narrow standard of our self-love.

3. Your article is aimed against Evangelical Christianity; you say: "Let no one imagine that we design to carry on a direct warfare against existing modes of faith. We have a higher object in view. It may be necessary occasionally to glance at the so-called Evangelical ideas and doctrines, in order to direct the attention of our readers to their influence and results as developed in the condition of society. What, we ask, has the popular theology accomplished in the great work of removing existing evils? What have all the old theories in morals and religion done to refine the nature and improve the condition of man? Have they been instrumental in working out a higher destiny for the race, or is the world become more debased in morals * * * with each succeeding generation? It is our privilege to press this question."

This extract clearly indicates the drift of the article, as having respect to what are denominated Evangelical Churches; and if the article is not one of *direct warfare*, it is certainly very much like it.

We respectfully submit that the pure religion of Jesus, and the simple lives of the early Evangelists, bore as little resemblance to the imposing, fashionable, and gilded godliness which is most esteemed in New York, as the essential elements of divinity and the ordinary characteristics of human pride and selfishness. *No*; our article *was not* aimed against evangelical Christianity in a primitive and true sense, *but against those corrupt systems and institutions which are falsely so-called*. The principles taught by Christ are true, and will stand forever, but the whole vast pile of human mockeries is doomed to fall, and Calvin's children may remain to witness the catastrophe.

4. Further on, you say:

"We believe that the world is advancing; that the general tendency is upward * * * Whether this is to be placed to the credit of popular theological influences, or whether it be the result of other causes, we shall not stop to inquire."

Now this is the very point in question—the point to inquire into which you took up your pen; your avowed object is to *try Sectarianism*, and now, *without stopping to inquire* into the merits of the case, you proceed to pass judgment. But after such an avowal, that the world is growing better, the next paragraph appears a little singular.

"But if it be true that the present tendency is downward, that the general movement is retrogressive, we desire to know who is to be held accountable for the results. How can the advocates of the received theology escape from this responsibility? They have had every opportunity to direct the course of the world, and to remove the existing cause of evils. They have opened the channel in which the current of human affairs is rolling on from age to age. They have explained the duty of man, and fixed the standard of faith * * * in religion and morals—in all departments of business—in, short, in every field of thought and action they have wielded a controlling power. For centuries they have guided the Church and State. * * * In their hands is lodged the power which has ruled the world."

You had avowed your belief that the world is improving, and then add: "But if it be true that the present tendency is downward," etc., as if you would set up a man of straw, for the pleasure of knocking him down; and then in your eagerness for the *contest, without stopping to inquire*, you knock down the wrong man. For, after saying the world, in your opinion, is growing better, you describe the influence which the advocates of the popular theology have exerted in making it what it is; and your description excludes the idea of any other agency. "*They have opened up the channels in which the current of affairs is rolling on—they have wielded a controlling power in every department of business and every field of thought*," etc. Without giving "the popular theology" so much credit, or thinking its influence has been so extensive as you represent it to be, I subscribe in general to the sentiment you have expressed, viz.: that the world is growing better, and that it is to the *popular theology*, i. e., the religious faith of the orthodox or evangelical churches that it is principally indebted for this improvement. Though this faith has not wielded quite so extensive an influence as you seem to think, it has controlled to a good degree the churches which have received it, and has exerted an influence more or less powerful in those states where it is tolerated. In this country it has done more than in any other, unless we except England and Scotland. In most countries of Europe, Evangelical religion has been crushed by the strong arm of despotism. But where it has been free to act, it has produced more glorious results than any other system. In fact, just in proportion as this faith has been received, or the principles of the churches who profess to hold it, carried out in any community or state, just in that proportion has not the condition of men affected by it been elevated and improved?

When we said that the world is advancing, that the general tendency is upward, we expressed a deliberate judgment formed from personal observation of men and things and the records of human history. But we did not pretend to decide any question which relates to the specific causes of that advancement. *That was not the subject we proposed to consider.* Nor was it our "avowed object to *try* Sectarianism." The assumption of Calvin that it was, is not supported by a single fact or intimation. But we proposed to show that *Sectarianism had already been tried by a far more decisive ordeal than any which we are competent to institute or even to suggest, in the practical application of principles for centuries.* Are we understood? Moreover, when—in the paragraph last quoted—we reasoned against Sectarianism as an instrumentality of improvement, we were granting, for the sake of the argument, that the general testimony of the churches themselves, respecting the fearful declension in morals and religion, is true. That this is the common complaint is probably known to nearly every body but Calvin. It is not long since the Baptist churches in Massachusetts and Rhode Island reported that religion was in a very low state within their borders. That church members, forsaking their devotions, were "side by side with sinners in hot pursuit of wealth," and that no less than *seven hundred* of their number had left the church in one year, and "gone after the world, the flesh, and the devil." Indeed, it is the general complaint among the sects that there are but few revivals of religion in these days; that the stated services of the sanctuary are cold and powerless; that backsliders are rapidly multiplying, while but few are being added to the church of such as shall be saved; and, lastly, it is alleged that Satan is let loose to deceive the nations, and that, having appeared in the form of Spiritual Manifestations, he is rapidly subverting the true faith and leading mankind away from God. Now, admitting that the popular religion is as cold and spiritless as it is represented—*the saints themselves being the witnesses*—and that its influence on the world is daily diminishing, we desired to know where the responsibility belongs, and we apprehend that our former paragraph will not appear more singular than Calvin's unskillful evasion of the point it involves.

5. But let us proceed to another extract from the editorial, where we shall probably find the chief point you have in view.

"In this country they (the advocates of the popular theology) have had a period of two hundred years to make their experiment in morals. They have framed the institutions and formed the character of a great nation. They have occupied the seats of learning, and controled the legislation. It may almost be said they have made society what it is, and molded the minds and manners of the people at pleasure. We would not admit, even by implication, that all the master spirits of our country have entertained the popular opinions in theology. We are aware that a Washington, a Jefferson, a Franklin, have secretly cherished a better faith. * * * * Give to those men all the influence they have possessed and exercised, and still it is true that the power of the Church has been felt in all the departments of government and in every walk of life, and yet with all these means and opportunities at command, instead of performing a great work, according to their own confession, they have accomplished nothing. If any one is disposed to question the entire correctness of this remark, let him listen to the communications from the pulpits and read the popular religious journals."

Now I do question the entire and even the general correctness of this remark. Evangelical Christians *do not confess* they have accomplished nothing in this country. True, you *may* sometimes find a paragraph in a religious paper lamenting the low state of piety in the churches, and occasionally, perhaps, after, hear a sermon to the same import; especially may you meet with preachers and writers who sound an alarm on account of the demoralizing influence from that great influx of foreigners who are flocking to us from the Old World, where evangelical ideas are scarcely known. But it is not true that evangelical Christians confess they have done nothing. Though they do not claim to have exerted so extensive an influence as you have attributed to them, yet they do claim that it is to their religious principles mainly that our country is indebted for whatever there is of excellence in our institutions and morals, above what is found in other countries, and that whatever there is in these institutions and morals which is to be deprecated, is to be traced to other influences than those of evangelical ideas. Evangelical Christians claim that their principles, received and carried out, invariably produce glorious results, such as no other system can show, and that the reason these principles have not effected more is, that they *have not been received*. Such are the claims of the "advocates of the popular theology," in behalf of their religious faith.

Thus much for your assertion that we confess we have done nothing. Now to show that these claims are well grounded, let me refer you to those communities where this popular theology is most received. Where do you find a more moral, intelligent, industrious community than in the New England States, in which a larger proportion of the people than anywhere else are members of evangelical churches, and of course embrace the so-called *evangelical ideas*? But, you will say, even in New England there is a vast amount of vice and crime—more than there was a hundred years ago. This may be true, but it is not among those who are members of the evangelical churches. True, you will meet with backsliders, professors, or those who were professors of religion, and many worldly members of the Church who do not honor their profession. But still I challenge you to produce a sect, or fraternity, or community, whose members will surpass (I might say equal) for strict morality, general intelligence, integrity, industry, and every thing that makes good fathers, mothers, brothers, sisters, children, and citizens, the members of the evangelical churches of our land.

If the assumption that the world is waxing worse is not virtually saying that the popular theology has not only not improved its condition, but *has* not even been able to preserve the early standard of its moral and religious life, we *will* thank Calvin to tell us what conclusion is legitimate from such premises. Our correspondent refers to the state of morals and religion in New England to illustrate the superior efficacy of the doctrines of the self-styled evangelical churches. But why not refer to Louisiana, where those churches hold almost undisputed sway? In New England the Unitarians, Universalists, Spiritualists, and Comeouters form a very large proportion of the entire population, and it should be observed that *none of these are admitted to be orthodox*. Calvin must go elsewhere to ascertain the unmixed practical effects of what he is pleased to denominate "evangelical ideas." In Boston there are many other religious notions not recognized as evangelical which exert an extensive influence, but in New Orleans such heretical views are inoperative and almost unknown; consequently we may there expect to find the unadulterated results of what, according to Calvin, constitutes evangelical teachings. As it respects the state of public morals and practical religion in the two places, our correspondent can, at his leisure and without our assistance, make the comparison. If we are not misinformed, horse racing, gambling, and dueling, are regarded in New Orleans as polite and gentlemanly accomplishments, the places of amusement are all open on Sunday, and even preachers of the gospel carry deadly weapons.

6. But I must give one more quotation from the editorial:

"We regret that the acknowledged faith and opinions have done no more to elevate the innate affections and improve the external condition of man. They have utterly failed to correct the heart or the life. They have disturbed his presence, peace, and darkened his prospects for the future. Thousands of the young and innocent have been induced to relinquish whatever is most beautiful in life—to give up all that renders religion attractive and divine—for a miserable superstition which, like the upas, fills the very atmosphere with death. We are reminded that this dark theology, like a great idol, has been rolling its ponderous car over the world for ages. We follow its desolating track by the wreck of noble minds—by the fearful wail of the lost spirit, and the crushed hopes, and affections, and bodies of those we love."

Charity, Mr. Editor, induces me to think you penned this paragraph *without stopping to inquire*, and that you thought more of throwing out a strong idea, with a high-sounding, rounded period, than you did of strict or even general accuracy. For, where are your facts which warrant such a sweeping denunciation against Evangelical Christianity? "*They have utterly failed to correct the heart and the life.*" But have any faith and opinions done more to correct the heart and life of those who embrace them than those of Evangelical Christians? Give us your facts or the ground of your conclusions. "Thousands of the young have been induced to relinquish whatever is most beautiful in life." Give us illustrations. I know there is a variety of sentiments as to what is most beautiful in life. Some seek it in such society as is found at the Five Points in your city. Some find it at the theater; some in the intoxicating cup and other kinds of sensuous gratifications. Now, Evangelical Christians do try to persuade the young to forsake such things, and lead lives which accord with the pure precepts of the Gospel. Do you refer to such things? If not, what do you mean by your sweeping sentence? what do you mean by such expressions as wreck of noble minds! wail of the lost Spirits! What, some Spirits lost? Is this Spiritualism? Crushed hopes—and *bodies*? Do illustrate. Tell us, do you seriously think such language appropriately applied to the influence of Evangelical Christianity?

On reflection we do not perceive that our language, as cited by our correspondent, is particularly obscure, but for his satisfaction we will elucidate its meaning. At a very early age we had the misfortune to be indoctrinated in the creed of John Calvin. Accordingly we were taught that dancing and other rational, healthful, and innocent amusements were exceedingly offensive to God; that his anger was fearfully excited whenever there was a ball or sleighing party in the neighborhood, and this was confirmed by legends respecting sudden deaths in ball-rooms, and other pious fictions. It was said that God sometimes raised a thunder-storm, sent a pestilence, or produced an earthquake, for no other purpose but to destroy those who disobeyed him. Nature, with all her beautiful and divine revelations, we were virtually taught to regard as a semi-infidel and profane institution, which a man could not study thoroughly without endangering his soul. The truths of Astronomy had been condemned as opposed to God's word, and Geology was said to be a device of the devil to overthrow the authority of Moses, and the religion of the Bible. Occasionally, while yet a little child, we were led to the *oven* when it was full of flame, for the purpose of receiving what was conscientiously but falsely denominated Christian instruction. Our young imagination was taxed to conceive how much hell was hotter than that oven, and how many millions of affrighted ghosts would howl forever through the measureless realm of fire. And then we were told that we must despise ourself and the beautiful earth; that we must agonize and feel as wretched as possible if we desired to be saved. With such views—and they were popular theological ideas—we could see nothing attractive or divine in religion. On the contrary, the very name and all the forms of religion were rendered utterly repulsive, and we could not but regard existence itself, with such a fearful as the greatest possible calamity.

You will perhaps comprehend what I mean by re that is most beautiful in life. What is life with but a terrible consciousness of being and the dread sion of impending and immortal terrors? And thus life was to me what it has been to thousands of the innocent—a horrid nightmare. Calvin must unde I mean by *crushed hopes*. By lost Spirits I did not sanction the Calvinistic Evangelical (?) doctrine of hell torments. No; never! But those who are darkness, doubt, and despair; whose minds are co distracting apprehensions, may be said to be lost have been many such lost Spirits—how many, knows. While I write, the hopeless wail of one wh ical and mental image I bear, and whose name seems to smite anew the troubled sense, and t mournful echoes through the startled soul. Mor years have elapsed since the writer heard the low broken-hearted one, but the memory of that hour pass away. Calvin may know what we mean by if he will read the history of modern religious perse opinions' sake, and heed the voices which speak to the dungeons and the sepulchers of modern heretics.

7. One remark more and I have done. Is it strange that such language and sentiments as your editorial contains *of the popular theology* oppose Spiritualism? Seeing their opinions so violently opposed—the Bible rejected, and faith, which has done so much for man, vilified and naturally conclude the whole system of Spiritualism is and with the data they have before them, is not the conclu mate? But I am persuaded that the present results of at least many of them—which so much excite opposition, legitimately from the facts and data rightly interpreted and data do not, in my opinion, warrant near all the conclu have been arrived at. The truth is, the whole is yet in Again, Spiritualists seem to forget that there are facts besides which they have based their philosophy. What! is man's and experience to be ignored? They are drawing conclu they properly understand their data.

Mr. Editor, almost every number of your paper—and th trus of most of the papers of your school—contains some sneering allusion to the denunciatory spirit of your opponents. I never seen any thing from them which, in regard to such a passes the article which furnishes the basis of these remarks accuse your opponents of condemning Spiritualism without ing it—without knowing what it is. The accusation is, in just. But do you not do the same thing in regard to the its principles? I think so. I scarcely take up a paper devo subject which does not contain, as I think, some misrepresentation respecting the Orthodox churches and their doctrines. churches I will not speak.) And perhaps, with your per will occasionally point out, through your columns, such mis tions.

It is not we who ignore the experience of the past the light of that experience we affirm that the theolog tarianism has been tried and found wanting in the redeem the world from the existing evils, or even t the Church of its inherent corruptions. It is in no blind zeal or thoughtless denunciation that we w know that there are thousands of pure, devout, and and women in all the churches. We offer no objec religion of such people. We respect and venerate all principles and graces; but we can not confound these the Sectarian creeds and theological dogmas which render harmless, but can never adorn or sanctify.

8. I designed to make a few remarks respecting the claims of ism, but this letter is already sufficiently long. I will only have thrown down the gauntlet and set up exorbitant claims system.

The "popular theology" "has utterly failed," "a new arisen, which is to accomplish what "old opinions" have Now is the time to show your faith by works. Spiritualism up and be doing. That Ragged School you have started in Ne though I believe you have not the honor of starting it—i it is a move in the right direction. Go on. Go to the Five try your spiritual philosophy. New York alone furnishes field in which to test the reformatory power of your system got, in these remarks, undervalue Spiritualism; but giving credit to which I think it entitled—not quite so much as you it—it will not compare as a reformatory power with the Gos it is supplanting. In fact, I believe the Gospel, as held up gated by the Orthodox churches, constitutes the only real power which is able to remove the evils of man's condition world and fit him for happiness in the next, and that no other will succeed except in so far as it allies itself to or adopts the of the Gospel. Yours, respectfully,

We do not know that Spiritualists have any re practical goodness to boast of, and if they have, we t ture to leave the world to discover it without our aid. Gospel, *as dispensed by "the Orthodox Churches*, co the only real reformatory power," it is surprising that of the noblest modern reforms have been originated ried on outside of the Church, and in spite of its u mising opposition. If an Orthodox clergyman labors in those reforms, he is very liable to lose his standing the so-called evangelical believers. Only last week w that the Committee of a certain "Young Men's Christ sociation" had concluded not to invite Henry Ward B to lecture before them, *because he is not so purely* as those who leave the world alone, and confine their within the Church! Those evangelical young probably learn wisdom when they can not help it, then we trust that Calvin will be persuaded to look for the agents and instruments of popular reform

THAT STORY FROM THE PIONEER.

The *Tribune*'s San Francisco correspondent, in his of news from the Pacific side, under date of Dec. 23d following paragraph:

There is a joke out, which will probably attract great your side of the water. The editor of the *Pioneer*, some inserted in his magazine an article which pretended to communications from the Spirit of a Mr. Lane, in the other story was written with a good deal of power, and created sation, particularly among the Spiritualists, who supposed true. The leading medium here, in a communication to the spoke of it as true; but the editor of that journal hinted that true, for he had seen the manuscript two weeks before nights of the 20th and 21st August," which was the title of It is said that not long since Mr. Ewer, the editor of the received a letter from New York, signed J. W. Edmonds, wh tion that the writer had received a communication from the Mr. Lane, and felicitating Mr. Ewer on his success in interpo truths of Spiritualism. Now, it happens that there was no as Lane. The Spiritualists will, no doubt, ascribe the mistake Edmonds to lying Spirits.

There certainly are many Spiritualists in this region never had the slightest confidence in the *Pioneer*'s "the evenful nights," etc., notwithstanding it was so generously told. We believed it to be a *sell* from beginning, and hence neither transferred it to our columns made the slightest allusion to the subject.

INTERESTING EXPERIMENT.

We have often had occasion to observe that Psychometry might be of service in enabling us to determine the actual origin of written communications which purport to emanate from departed Spirits. On several occasions we have submitted such writings to trial by this method, and have always witnessed interesting phenomena. We will briefly state the result of a recent experiment of this kind. One day last week we called on Mrs. Jennie E. Kellogg, at her Rooms 625 Broadway, in company with Hon. Joshua R. Giddings, Stephen Dudley, Esq., and Miss Jay, the medium. The last-named gentleman had in his possession a piece of writing which was executed in the Spirit Room of Jonathan Koons, and in the presence of Mr. Dudley himself. No mortal medium was employed to execute the writing, but the illuminated Spirit-hand, with a portion of the arm, was distinctly visible during the process, which was rapid beyond the utmost capacity of man. This document was signed KING, and the Spirit claims to have lived some *ten thousand years before Adam!* This communication was carefully inclosed in a new envelope and submitted to Mrs. Kellogg, when her impressions were spoken as follows. The medium, taking the paper in her hand, was suddenly entranced, and pointing upward spoke thus, with unusual emphasis:

Mrs. K.—A person of great might and power—a power unknown. I can not compare him to any one on earth. He has the power to wield a mighty weapon. I can neither describe nor explain the influence that emanates from that mind. I can only compare that power to One of whom we read in the Bible—WHO RULES THE WORLD! It [the writing] does not seem to have been done by any human being. It does not appear to me that a mortal could have been employed even as the instrument for writing it—it is beyond human effort.

I behold a sea of light extending everywhere—a never-failing light; not of the sun, nor of the moon. Oh, that I had power to describe it! I'll call it a Divine light. It will never grow dim—I see no limit but an immensity of light.

It really seems to me that this writing fell from Heaven untouched by mortal hands. I wonder at my ability to hold the paper. The sun fades beside this light; the moon and stars are nothing. Some must shrink beneath its influence. The source appears like Light creating light. I can not give it human form. I can conceive of such a form, but it is all light.

Here Miss Jay was entranced and said:

Miss J.—Yes, it has human form, but developed to gigantic proportions. The outlines are lost to the vision in the intensity of the light.

Mrs. K.—It will no more be dark.

Miss J.—That form is like the brightest light, infinitely subdued. Every feature seems woven of burning sunbeams. Ordinary beings clothed with robes of splendor can not attract material atoms from the earth-sphere, so as to render visible so much as a hand. It must be a power so far exalted in the scale of development as to grasp the great laws that govern all material combinations.

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He does not seem to be of earth, but to belong to another race of beings whose spiritual growth has continued for ages. As perpetual, material transformations ultimate in the refinement of the elements, so has this Spirit been refined until all its tissues and fibers seem to be woven of the finest rays of divine light. Could you once gaze on that being in all his transcendent beauty you would value life as never before, and be quickened and strengthened to go forward to your immortality.

SPIRITUALISM THE SOURCE OF CONSOLATION.

Dr. Osgood, pastor of the Church of the Messiah in this city, has heretofore been known as a very decided opponent of Spiritualism. We are happy to learn from his own announcement, as reported in the New York *Tribune*, that he has become a medium for impressions from the Spirits of departed members of his congregation, his language being, "that he has a *feeling*—an *intimate sense of the presence of the departed—telling him to speak words of comfort to those who are left.*" Thus the opposers of Spiritualism are driven, in seasons of great trial, to draw consolation from the very truth which they usually affect to despise. We trust that such words, when employed on occasions of great solemnity, are not designed merely for *rhetorical effect*, but that they spring from a profound conviction, which under the inspiration of woe, and it may be, influence of the departing spirit as it ascends to the plane of its immortal life, breaks over its ordinary restraints, and claims a free utterance. When the soul is startled and almost paralyzed by the overshadowing presence of a great calamity, it is most likely to relinquish every earthly disguise, and to express its deepest convictions. It is well, and we are satisfied if the mourner is comforted.

The funeral of Mr. Haven's three daughters, who perished in the sad catastrophe of Saturday, was solemnized on Tuesday at the residence of Mr. Hopkins, their brother-in-law. Several hundred persons were present, and the rooms in which the corpses lay were continually crowded. All were eager to see the two bodies which were rescued from the flames, but not from suffocation. The other was not shown. It was too much disfigured. The sisters lay amid white roses, but the roses were fast fading.

The services were conducted by Dr. Bellows and Dr. Osgood of this city. Both were very much affected. Dr. Osgood spoke of their beautiful home that was of the summer roses, and of the songs of the birds, of the flowing river, and all that made the happiness of this favored family. And yet they, too, had had their sorrow. He had had a feeling—an intimate sense of the presence of the departed—telling him to speak words of comfort to those who were left.

The mournful procession was formed, and all the people went with heavy hearts to the family burial-place, a few rods to the south of the memorable ruins. Here was a wide grave, in which the three sisters were laid side by side. Then the burial service was read and the benediction was pronounced, the coffins were strewn with flowers and pine boughs, the clods began to fall upon them, and the mourners moved away full of sorrow. Moans and stifled sobs told that, although those mortal bodies had disappeared from sight, the memory of the departed would remain until they were rejoined. Few who were there can hereafter pass up or down the river and not look up with glistening eyes to this scene of so much sorrow, and to those graves beneath the clump of pines.

☞ It is announced in the St. Louis *Morning Herald* of the 9th inst, that Dr. Spencer was about delivering a series of lectures in that city, and that he would produce all the spiritual phenomena by scientific means. He contends that Spiritualism is an unmitigated humbug. It is only necessary to say, that Dr. Spencer himself is either what he alleges Spiritualism to be, or otherwise he is so far behind the times that his attacks can never reach any one of his cotemporaries. The world is bound to go on, and if Dr. Spencer is determined to go back, we presume that the antediluvians will make room for him, and that he may become a shining light.

NEW YORK CONFERENCE OF SPIRITUALISTS.

SESSION OF JAN. 16TH, 1855.

Dr. YOUNG was still in travail to be delivered of the monstrous absurdity of supposing Spirits able to produce a hand, as had been so frequently asserted by eye-witnesses. He had found it necessary for the last three sessions to mount guard to protect the attributes of the Creator from usurpation by Spirits to whom these witnesses, he persisted in asserting, ascribed creative powers. The Doctor went through the regular cut-and-thrust passes of former contests, and having put to flight a whole legion of imaginary objections, he quietly sheathed his sword and sat down to breathe.

During the pause, Mr. BENNING took occasion to state some interesting facts of recent occurrence. In a circle (the same to which Mr. Partridge referred in his "Night with the Spirits"), last Sunday evening, among other things was the production of a very curiously written letter. It was first put into the hand of a skeptical lady, who by request of the Spirits was invited to a seat in the circle, apparently for the purpose of witnessing the experiment. Mr. Benning exhibited the letter. It was curiously illuminated, and written with different colored inks in the old English letter and quaint style of the days of "fire and faggot," in which its reputed author (*Johannes Rerey*) claims to have lived. The subject of the letter was mainly a statement that he had been roasted by that process, and he rather thought justly, for his predilection as an artist for lascivious paintings rather than the production of sacred subjects with which to embellish the walls of cathedrals, etc. After the letter had been inspected by the whole circle, sixteen in number, and its peculiar brilliancy of colors, etc, fully noted, the whole was obliterated, or nearly so, and the paper, after being duly identified, was directed by the Spirits to be burned. The lady, in the presence of the whole sixteen persons, put it upon the fire, where they saw it burn to ashes. Just as the last flickering flame ascended, he put his hand under the table and received, apparently, the identical paper with all that had been upon it restored as before! The reception and production of letters in that circle is very curious indeed. On one occasion he saw a letter drop from the ceiling of the room. It was dated almost simultaneously with its delivery—thus, 4 minutes to 8 o'clock P.M. Several other facts were stated by Mr. Benning, such as the removal of a pocket-knife from a desk in the room by Spirits, etc. The Spirits had requested him to come to the Conference and exhibit the paper with the foregoing description of the phenomena attending it. He thinks we are too much given to philosophizing. If we should pray more, and philosophize less, we would get on faster. We have conned the A B C long enough. We want more of the spirit of Jesus—charity. People at 553 Broadway won't come here, and some here won't go there. Another set are afraid of Dodsworth's Hall, and thus we are split up into sects and parties. Modiums are captious, and will not bear the truth as he understands it, and altogether we are too fond of raps and tips, when we should be listening to the distillations of Divine wisdom through the accredited vessels of the sanctuary. He belonged to none of these cliques. He prayed to be kept out of all "*side issues*" in which his carnal nature was disposed to dabble a little in common with his less developed brethren, and was disposed to hold his nose to the grindstone of spiritual dictation until every protuberance of human will and wisdom was effectually obliterated.

Mr. HERMAN testified to the facts stated by Mr. Benning.

Mr. LEVY wished Mr Benning to instruct us how to get rid of the party spirit of which he complained. Mr. Benning referred him to Mr. Brittan for an answer.

Mr. BRITTAN did not know that his reply would suit Mr Benning, but he would try to answer to please himself. Differences of opinion among men are inevitable. Each has a theory in harmony with his own mental organization, and each looks upon a given fact from the standpoint of his own individuality. If this is to be deplored as an evil, its remedy would be a much greater one, for it can only be removed by obliterating all distinctions of mental development. But this is not the difference which distinguishes the sects, and what have we here at 300 Broadway that possesses the character of a sect? What formula, creed, or system have we here? The speakers are as free as they choose to be. Each addresses the public from the stand-point of his own perceptions. The only bond of union is the law of affinity or the mutual attraction of individuals. But if that be objectionable, then is heaven itself faulty, for we are abundantly taught that it has its spheres, its circles and societies, where a similar attraction constitutes the only bond of union. He could see no objection in the attraction of affinity or in the legitimate distinction which it involves. It is the soul of union among families and in all kindred and social relations on earth, and, as we learn, grows more potential in the life beyond. But of that sectarian feeling of which complaint is made, where are the evidences of its existence here? Is not Mr. Benning free to come or stay away as he chooses? Are we not all so? Who ordered us here on pain of his high displeasure? Where is the authority to try delinquents or absentees? We come here drawn solely by the one law, we listen freely to the various ideas and opinions as freely expressed, from our own opinions, and go away with all the liberty we brought with us. If this is the evidence of the existence of a sect, what is the test of freedom? The speaker could not altogether sympathize with Mr. Benning's reproof of the "wonder seekers." Mr. Benning appeared to enjoy these wonders very well himself; he has testified his high pleasure in them on the present occasion. The whole Conference had been interested in his recital of what he had witnessed, and well it might be, with such proofs of man's existence beyond this life. His power to demonstrate that existence by physical and mental phenomena which are cognizable by mortals, is beyond comparison in dignity and utility with all mundane phenomena. Mr. Benning professes to have derived all this before from ancient revelations or by influx from the Divine Spirit. But all men are not alike susceptible to that kind of proof. The "still, small voice"—so potent with the prophet when the whirlwind and the tempest had passed by, must give place to demonstrations of spiritual presence and power among the outward elements when the collective ear and understanding of the race are to be successfully appealed to. To his conception, high or low in the sight of God are vain distinctions. That which turns the feet of the wanderer to him—that which shows him his upward pathway—guarded by the angels, is to that soul "the power of God unto salvation!"

Dr YOUNG wished to know what was understood by physical manifestations? Mr. Benning had access to a circle where they were of constant occurrence, and yet he is all the while condemning them as beneath his notice. He had been reared a Christian, and had been made a skeptic against his sympathy and his wishes. If he was ever brought back, it must be through the same channel by which he had gone astray—his reason and natural senses. Facts he could understand—"*influx*" he knew nothing about. He thought if the world was ever to be redeemed from its acknowledged skepticism, it must be by facts. Influx had done but little hitherto. Mr Benning could not demonstrate it, nor could he tell us what it was. The world wants something more tangible.

Mr BENNING explained that he had spoken as he had been directed by the Spirits who sent him here. They had told him to move on from the A B C. They may do well enough for the learner, but not for him. This is all he means by "high and low." Of course the Doctor can not understand the meaning of influx. Who, that is befogged with the theories and philosophies of Materialism, can? He would not be understood as undervaluing the physical manifestations too much. They were a stumbling block to him at first, and it was hard work for him to bring his mind to accept them; but after finding that they were likely to serve an important purpose, he thought he might venture, and he had no doubt of their instrumentality in the conversion of many honest skeptics.

Mr FISHBOUGH thought he saw in Bro. Benning and Dr. Young the oil and water which, with the addition of an alkali, might conjoin and make a kettle of spiritual soap, which might cleanse the whole company, and which he forthwith proceeded to compound. They were both right, but they could not mingle without a medium. Nature is a system of planes and degrees. No two objects can occupy the same plane, nor can two men. Each is true in his own sphere, and understands as far as he has advanced. We are like boys at school. One has got to b-a-g, "bag," and the other to b-a-k-e-r, "baker." Now it would seem rather absurd for the "bag" boy to deny all beyond him; he has got some truth, to be sure, and if he is determined to repeat that lesson forever, under the profound idea that he has exhausted the universe, he ought to be let alone with his modicum of faith. Let him ignore "baker," and deem "Constantinople"—which the other boy may see in the dim future as a possible achievement—a mere fog-bank in the world of letters. His reply should be, "Well, if you are determined to stay where you are, do so; if you can't get beyond the A B C, stick to hem; they are true; but you have no right to clip the wings of my aspirations for higher truth in the realms of literature." If Dr. Young, whom he takes as the type of a class, knows nothing of the nature of influx and of the more spiritual process of man's divine nature and immortality, he should say nothing. He is right where he stands, and if he don't want to get any farther, let him alone. He did not deplore controversy, but the necessity for it. Let every thing be brought to light. Let the good, the bad, and the indifferent in Spiritualism be brought out, so that we may see what it is. It is God's movement—this modern Spiritualism—not man's, and he wants to see God's purpose in it. There are abominable things in Spiritualism, because there are such things in the human heart. When they come to the surface we shall know each other. He would not have Spiritualism screened by the suppression of any thing. Men may disgrace themselves, but they can not injure the truth, so there are good and *glorious* things in Spiritualism, which we should likewise be desirous to have stand forth in their true character.

Mr TAYLOR had a fact in the "A B C's" that he wished to state for the benefit of that class. Some friends had called at his house this afternoon, and a lady present asked if her husband would communicate with her. They all sat down with the expectation that he would, but the raps indicated otherwise. Another person was addressed through the alphabet as follows. "My dear, you have just left my body in Greenwood, but I am here." This was duly signed, and the person to whom it was addressed said, "She was a cousin of mine, and I have just returned from her grave." Adjourned. S. T. RALLOCH.

DIGEST OF CORRESPONDENCE

SPIRIT-HANDS, LIGHTS, ETC.—Mr. JOSEPH BURNSDELL, of Rome Township, Crawford Co., Pa., writes us concerning some interesting Spirit-manifestations which are occurring in his family. He says there are four mediums in his house, three of whom are in the habit, while in their normal state, of daily talking with the Spirits face to face, and of shaking hands with them, grasping a solid, tangible hand like the hand of a person in the flesh. At other times the mediums become entranced, and the Spirits speak through them on subjects of which they (the mediums) are ignorant. On one occasion one of them saw a Spirit-hand write a name upon the wall with chalk. On another occasion, while a medium was entranced, the light accidentally became extinguished, and streams of phosphorescent fire were seen to proceed from her hands; and the name of Benjamin Franklin was written on the bedquilt by her finger, in letters of the same fire, which continued visible for some time. The girl afterward drew her finger across our correspondent's forehead, whereupon his head immediately became encircled with a ring of light. The heads of the other persons present were then touched in the same way, and the same luminous phenomena followed with them—the lights continuing visible for about two minutes. "At other times," says our correspondent, "and indeed almost daily, Spirits assist the mediums in their household duties; and more than once during the sickness of my wife, the girls have retired to rest worn out with the duties of the day, leaving the kitchen and battery all in disorder, and when they have got up in the morning they have found all things put to rights, and that, too, by Spirit-hands." Two of the mediums being sick, received medicines (invisible to others) from the hands of the Spirits, and those medicines never failed to do them good. A large table has been moved about the house without hands; knives, forks, spoons, tongs, and many other things, go from one apartment to another in mid-day without visible agency, and in two instances the whole house was felt to vibrate by spiritual power.

A CHAPTER OF EXPERIENCE.—Mr DUDLEY WILLETS, of New Boston, Mercer Co., Illinois, sends us a chapter of his religious experience, the main particulars of which, as they are not without an important lesson, may be condensed as follows: From early life he had a repugnance to the Bible because he supposed it taught the doctrine of endless misery. He afterward connected himself with the Universalists, but soon finding that they maintained their views chiefly from the Bible, he left them and became an Atheist. Subsequently meeting with a heavy pecuniary loss, he sought consolation in religion; found it; joined the Methodists; was exceedingly happy; became an exhorter; saw evils in the Church; attempted to reform them; met with a "cold shoulder," left the Church and joined the Campbellites; was again very zealous for a time; observed, however, that all sects seemed to have about an equal facility in proving their doctrines from the Bible; that professing Christians did not seem to excel infidels as to the purity and honesty of their outer lives. Upon noticing this he turned his attention to the study of phrenology, animal magnetism, etc, and was again brought into distressing doubts respecting the immortality of the soul, from which state of darkness he has been entirely and gloriously reclaimed by the modern spiritual developments. This, in brief, is a history of the experience of many persons, and affords a comment upon the relative powers of Spiritualism and the dogmas of the sects, which the world would do well to consider.

ABOUT THE "TELEGRAPH PAPERS."—Mr. A. CANFIELD, of Lichfield, Medina Co., Ohio, writes expressing strong desires that we should continue the publication of the "Telegraph Papers" in book form (an enterprise whose continuance our patrons alone have the power to decide), and says that he is willing to join with our correspondent, A. T., in submitting to any reasonable tax according to his means. He says, "I have circulated the TELEGRAPH among my spiritual friends, and the few that return to me are so worn that they are not worth preserving for future use, and I have reckoned on the bound numbers. To me it seems they would be invaluable." We commend the zeal of our friend as worthy of imitation, and thank him for his kind expressions in reference to the results of our labors.

In another part of his letter our correspondent states that for the last two years he has been in the habit of telegraphing his friends at a distance, by the aid of Spirits, and mentions an example of a successful experiment of this kind. He says that when the mediums at both ends of the line are aware that any communication is about to be sent, and give their attention to it, the experiment never fails in any essential particular; but when they are employed in worldly affairs, they generally fail to get the impression.

Mr. J. B., of Waggoner's Ripple, Adams Co., Ohio, transmits us a sheet on which are written, professedly by Spirit-power, several names of persons, mixed with incoherent words and cabalistic characters; and our opinion is asked as to what under the sun the meaning of all this can be! For the benefit of our present correspondent, as well as of others who frequently ask of us the solution of the *profound mysteries* involved in similar chirographical performances, we would say that, if Spirits had any thing to do with them at all, they probably did it by way of practicing their "pot-hooks and trammels"—their first lessons in the art of writing by the hand of a living person in the body, and probably also by way of increasing the susceptibility of that hand to be controlled.

FROM TEXAS.—L. A. GRIFFITH, writing from Montgomery, Texas, informs us of such advances made by Spiritualism in that section as can not long fail to secure for it the general attention of the inhabitants. Its phenomenal developments are, as usual, in the form of rappings, tippings, writings, and mental impressions. The spiritual communication forwarded us by our correspondent appears, like many others, to be interesting principally to those to whom it was immediately addressed, and was evidently not given with a view to publicity, or to the instruction of the world at large, on which account our friend will excuse us for withholding it.

DR. MARENDA B. RANDALL.—It is some fifteen years since Mrs. Randall, of Vermont, commenced the study of Medicine and the Practice of Obstetrics in her own State, where she obtained a general acquaintance with the various systems of medical practice. Her husband being a graduate of the Vermont Medical College, she had constant access to all the text books of that institution until she entered the Penn Medical University, where, BY THE UNANIMOUS VOTE OF THE FACULTY, she recently received the degree of Doctor of Medicine. Dr. Randall has commenced the practice of her profession in Philadelphia, and has opened an office at No. 496 Green St.

☞ REV. T. L. HARRIS will lecture in Dodworth's Hall, 806 Broadway, next Sunday morning, and in the evening will give, at the same place, another lecture of his pending course ON LABOR.

Original Communications.

HYMN TO JOY.

Spirit, who valiest thy splendor
In time, where wert thou born?
Rarely thou comest to us,
But evermore dost woo us
With voices mild and tender
To thy far, golden morn.

O, had we wings, the heaven
Should draw us to its light;
Borne o'er the starry river,
We would pursue thee ever,
Through dewy dawn and even,
Till gladdened by thy sight.

To Poets in their dreaming,
To Maidens in their love,
Thou comest and thou goest,
Like melody thou flowest,
Thine eyes are ever beaming,
But only from above.

What home of light infolds thee?
What Paradise is thine?
O, tell us, we are weary,
And life and death are dreary;
No human sight beholds thee—
No earth-unfolded clime.

Thy silver feet in silence
From Heaven's embossed rales;
Thy robes of gold and azure,
Thy breath of sweetest measure,
Move in these happy islands
Where deathless life prevails.

Thou wearest in thy garland
The rose that hath no thorn.
O come to us, despairing,
We faint for thy appearing;
Haste from thy distant star-land—
O, leave us not forlorn.

Morning (Aug 3). NOTUS.

LETTER FROM A. J. DAVIS.

AUBURN, Jan. 17, 1855.

DEAR EDITOR OF THE TELEGRAPH:

Perhaps some good may result from a few sentences in regard to my daily paths. If I could point out to you the changing scenes and pleasant places through which I pass in this TEACHING excursion, your spirit would readily accompany mine—and not only yours, but the *sympathies* of several valued, loving friends could come through the distance, and confer upon me their sweet magnetism of encouragement.

But the spirit of description is not upon me this morning. The incidents of my journey are interesting to me, but I have not the assurance that your readers would see in them a similar fascination. The searching mind, I know, is arrested by new things and fresh principles. But these discoveries I feel moved to withhold for the present.

Since my departure from Hartford, I have addressed orally many *thousands* of the earth's inhabitants. Although I have visited several of the localities, yet my spirit beholds them as fairer than before. They are like familiar forms clad in new garments of brighter texture, because a marked change, an internal improvement, has occured in the people since 1853. Then I found every audience alive mainly in the direction of Miracle and Mystery. Now, I find more solidity of thought, and more attraction manifested toward the truly philosophic departments of Harmonial Reform.

In 1852–3 my observations led me to state publicly that only 40 per cent. of the occurring phenomena were traceable to spiritual or supersensuous causes. Now I can affirm truthfully that full 70 per cent. is a legitimate emanation from the sphere of human existence contiguous to ours—called by us "The Spirits' Land."

Another fact is remarkable. The *character* of the correspondence between the *two worlds* has been steadily progressing toward purity and wisdom. Here and there I encounter a medium who, by organization, *invites* ordinary manifestation. But this class is rapidly finding its healthy limitations.

Many experiences on my trip are of too *interior* a nature to admit of hasty description: therefore, as I write you in haste, they must for the present remain untold. Occasionally, while discoursing, my perceptions are far beyond my audience, and new views open before me, brighter and, grander than when surrounded by witnesses in days of yore. Spiritual "new births" occur in all directions. I have seen many a crucified REASON resurrected, and the spirit of an auditor suddenly awakened to newness of life, inspired with novel resolutions in favor of human redemption from discord, and in favor yet more of the unconditional emancipation of *slaves* in all climes and under all circumstances. By the light of Harmonial Gospel I now and then behold the things and dwellers of earth touched with a heavenly radiance as the "morning dawn streams over the horizon of hope," and as the promises of eternal progression come to my soul, indorsed unmistakably by Nature's every principle.

Steadily my spirit is approaching the westward localities designated. But I fear my time is too limited to visit them all. The southern tier of towns in New York I must pass entirely by, in consequence of engagements in cities. Next time I travel, methinks these now neglected counties will alone receive my teachings.

James H. Fowler is on the same path with me. He is a graduate of Cambridge, a clergyman for a few years, but is now in the field of the New Dispensation. Of course he is preaching *Reform* now. And if our friends in towns and villages between Utica and Buffalo would like to hear him (without much expense), they may address him, to the care of Isaac Post, Rochester, between 24th inst. and 6th February. Also I am informed by letter that our enterprising spiritual brother, S. J. Finny, of Ohio, will meet me in *Rochester* on the 24th inst., in readiness of soul to respond to any reasonable demands made by Spiritualists in that vicinity. Therefore our friends in adjoining towns can be supplied with able and influential teachers by addressing the above brothers at Rochester.

I am now teaching in this city. My subjects here are as follows:

1. The extent and import of Nature.
2. The laws of Nature as exhibited in Spiritualism.
3. Are the tendencies of Spiritualism moral or immoral?
4. Ancient and Modern Spiritualism contrasted and reconciled.

What will constitute the Church of the Future?

My audiences are large, quiet, and intellectually receptive. I rejoice to think that many hearts will be made happier. There are many waiting for Nature's Religion of Life and Immortality—Souls thirsting for knowledge—seeking for love—looking for wisdom, to all such the Harmonial Philosophy is a Sun of Righteousness with healing in its wings!

Between the 24th and 31st of this month, I may be addressed at Rochester, N. Y. Then at Buffalo, till the 6th of Feby., the remainder of that month at Cleveland, Ohio.

My soul is befriended in many excellent ways. The other world is true to this; and the loving ones above will provide for the subjects of their charge below. Now and then I discover the subjects of their charge below. Now and then I discover a friend of the slave, a lover of humanity, a helper of humankind! And my spirit bows in gratitude unutterable. In these times, when the poor are made to feel their poverty intensely, methinks the churches had better bestow all interest money upon the needy. And all manner of *ostentatious show* should be forthwith abandoned, to the end that every floating piece of coin may find the victims of unfortunate social circumstances.

The *Telegraph* is read almost everywhere I go, and its tone is uniformly acceptable. In great haste and not less affection, I remain, A. J. DAVIS.

THE DEITY.

MR. BRITTAN:

Dear Sir—Almost all young Spiritualists, after having become convinced of the fact that Spirits do communicate with Spirits in the form, have a desire to approach the Divine Mind by prayer, but the effect of sectarian education is apt to cause them to project from their minds a figure as idolatrous as would be a picture or marble statue as the representative of Deity.

Of this they are themselves aware, and freely acknowledge that they find it difficult to even imagine what they would worship without a supposed image associated with a deific king or monarch, and through this phase I, among others, have passed, and beg to offer such recommendations as have been given to me by Spirits to relieve me of the difficulty.

Let those, therefore, who would wish to think of God with all the reverence of which their minds are susceptible, feel him as the great First Cause and continued actor through all space, of all law, of all truth, love, and every emanation which may arise from thought or its collateral exercise. Let them conceive that the inspiration which fires every statesman, philanthropist, musical composer, artist, philosopher, or sage of any kind originates from this great First Cause, that all blessings and progressions are but the consequence of His presence imbuing every ultimate, and causing it to follow the grand law of progression. Let him view Christ as the representative of God most within his finite comprehension, and as the means by which his heart and spirit may didactically and progressively reach a more full understanding of what should occupy his thought and call forth the admiration of his entire soul as the Father or great First Cause.

Above all, let his aspirations toward the Creator be as toward a father in its most extended sense, with the peculiar property of a continued kindly feeling, and not as toward a king or potentate even of a refined kind, but as equal in station so far as the supplicant is coalescent.

I may still be far, and doubtless am, from a true conception of Deity, and therefore my view may not be more extended or more just than that of others. From your greater experience I leave it to your judgment to publish or destroy this paper, as you may think most judicious. PHŒNIX.

THEORIES AND THEORISTS.

GREENVILLE, ILL., Dec. 6th, 1854.

PROF. BRITTAN:

It is easier, or rather cheaper, to be a critic than an author. I do not profess to be either, but would make the more preposterous assumption of being tolerated as an adviser.

The world, as we all know, rests upon an elephant, and that elephant upon a huge turtle, but I have heard of no philosopher inclined to go beneath this foundation. Among the earliest inquiries made by the infant mind, is, "Who made God?" One of your ingenious correspondents has discovered, that there can be nothing "*without a cause for it*" and another more ingenious than the first, fairly nails him to the counter, by demonstrating that allowing such to be fact, there can be no FIRST CAUSE. The child's question still remains unanswered. The first of these correspondents has taken a position that fairly *out-Berkley's* the Bishop of Cloyne. He says, "Sound is only in the mind—it a sensation of spirit. Take away mind, therefore, and there would positively be no such thing as sound." "There is no ticking of my clock up there *when I am gone out*." Yet, after all, there is some consolation to be derived from this. I have sometimes regretted that I never heard Jenny Lind sing, nor seen Fanny Elsler dance. My regret should now cease, for when Jenny's last concert came off, I had "*gone out*;" or, what amounts to the same thing, was not there, and consequently there was no singing. Vision being no less spiritual than sound, I am fairly entitled to infer, that at Fanny's last exhibition, since I was not there, there *could have been no dancing*. Such inferences may be called absurd, but they are surely legitimate.

Now, my dear sir, allow me to advise that you would suggest to your truly valuable and interesting correspondents, that there may be questions presented for consideration which the powers of no finite mind are adequate to solve—subjects which the great God of the universe has for ever denied to the apprehension of human faculties in this sphere of existence—while there is permitted, in his infinite mercy and goodness, employment enough, and more than enough, for our happiness and instruction, and his glory, that is fairly within the compass of human powers. I remain, dear sir, most cordially and sincerely your friend,

WILLIAM S. WAITE.

MANIFESTATIONS AT VERPLANCK'S, N. Y.

VERPLANCK'S, Jan. 11, 1855.

TO THE EDITORS OF THE SPIRITUAL TELEGRAPH:

As your paper is "devoted to the illustration of spiritual intercourse," I take the liberty of communicating to you the progress of Spiritualism in this village and vicinity.

There were but few believers here until very recently. Within the past few weeks, however, two mediums have been developed, and in consequence, the interest in Spiritualism is increasing greatly. Unbelievers were numerous here as elsewhere, but skepticism must at length give way under the weight of accumulated evidence. Circles were held occasionally, and new facts were constantly being developed. The result is, that circles are now held almost every evening, and are numerously attended. The interest continues unabated, and believers are rapidly increasing. Communications of the most gratifying character are received at almost every sitting, and the sublime truths of Spiritualism are now felt and appreciated. Those who heretofore scoffed and reviled, are now among its most ardent friends and supporters.

Light has dawned upon us, and the clouds of error and superstition roll away, as the truth, revealed from the Spirit-world, flashes upon the understanding. If "angels rejoyeth over one sinner that repenteth," what intensity of joy must be theirs when multitudes accept the truth as it flows in one continued stream from the throne of the Eternal!

Yours for the truth, AN OBSERVER.

ODORS OF SPIRITUAL FLOWERS.—A well-known medium in this city says that, when in the interior state, Spirits frequently present themselves to him, bearing in their hands beautiful bouquets, and that often, in such cases, he can distinctly and strongly smell the fragrance of the flowers, even after he has returned entirely into the exterior state. The same medium almost daily, when alone, and apparently entirely in the exterior state of the senses, hears beautiful spirit-music.

☞ MISS EMMA F. JAY lectured before the Spiritualists of Boston in the Melodeon on Sunday last, afternoon and evening.

Interesting Miscellany.

BLAKE, THE ARTIST, A MEDIUM.

The following interesting account of spiritual experience, gathered from Blake's Memoir, affords another proof that art derives its highest revelations from realms unseen by mortal eyes, and that the inspirations of genius have their origin in the world of Spirits.—Ed.

Blake was an embodied sublimity. He held converse with Michael Angelo, you will say; not in dreams, but in the placid still hours of night—alone—awake—with such powers as he possessed in their full vigor. Sensuously was often boldly before him; he chatted with Cleopatra, and the Black Prince sat to him for a portrait. He revelled in the past; the gates of the spiritual world were unbarred at his behest, and the great ones of bygone ages, clothed in the flesh they wore on earth, visited his studio. He painted from spectres. I have seen several of his pictures of men who died "many ann-o-dominis ago," taken from their ghosts. The shadow of a dear one appeared to him, and he drew it.

His may be deemed the most extraordinary case of spectral illusion that has hitherto occurred. Is it possible that Sir Walter Scott, nor Sir David Brewster, the authors of "Demonology and Witchcraft" and "Natural Magic," never heard of Blake? Allan Cunningham, unless I am grossly mistaken, had even prior to the appearance of the former work, introduced the Vision seer to the public—in which of his productions, however, I can not recollect, so that, being unable to refer to what he has narrated on the subject, I am in danger of repeating upon him." But this shall not daunt me.

Blake was not the victim of a mere optical delusion. He firmly believed in what he seemed to see. He had no doubt but that the spectre of Edward the Third frequently visited him. He painted the monarch in oil, at three sittings. Bruce would now and then call to converse with him. He recognized at a glance the ghost of any great personage the moment it appeared. He had no doubt of its identity. His friend Marc Antony had not sent in his card, no one had announced him, yet he knew the Roman and named him at first sight.

About midnight the illustrious dead used to drop in upon him; sometimes their visits were short, but, frequently, as protracted as he could wish. I have been present on those occasions. One night, while we were engaged in criticising his own extravagant, yet occasionally sublime illustrations of the book of Job, engraved by himself, he suddenly exclaimed, "Good God! here's Edward the Third!" "Where!" "On the other side of the table; you can't see him, but I do, it's his first visit." "How do you know him?" "My spirit knows him—how, I can not tell." "How does he look?" "Stern, calm, implacable; yet still happy. I have hitherto seen his profile only, he now turns his pale face toward me. What rude grandeur in those lineaments!" "Can you ask him a question?" "Of course I can—we have been talking all this time, not with our tongues, but with some more subtile, some undefined, some telegraphic organ; we look and we are understood. Language to Spirits is useless." "Tell him that you should like to know what he thinks of the butcheries of which he was guilty while in the flesh." "I have, while you have been speaking." "What says he majesty?" "Briefly this: 'That what you and I call carnage is a trifle unworthy of notice; that destroying five thousand men is doing them no real injury; that, their important part being immortal, it is merely removing them from one state of existence to another; that mortality is a frail tenement, of which the sooner they get quit the better, and that he who helps them out of it is entitled to their gratitude. For, what is being hewn down to the chin, to be compared with the felony of getting free from a dreary and frail frame?'" "His doctrines are detestable, and I abhor him." "He bends the battlements of his brow upon you; and if you say another word, will vanish. Be quiet, while I take a sketch of him."

His widow, an estimable woman, saw Blake frequently after his decease; he used to come and sit with her two or three hours every day. These hallowed visitations were her only comforts. He took his chair and talked with her, just as he would have done had he been alive; he advised with her as to the best mode of selling his engravings. She knew that he was in his grave; but she felt satisfied that his Spirit visited, consoled, and directed her. When he had been dead a twelve-month, the devoted and affectionate relict would acquiesce in nothing "until she had an opportunity of consulting Mr. Blake."

After his trial, Martin, the York Minster incendiary, became an inmate of Bethlehem Hospital, St. George's Fields. On learning this I gave him a call. It was an awful visit; not as regards myself, but as regards such as were under the same roof with him. I went into a yard appropriated to those who had been acquitted of various crimes on the ground of insanity. Some were walking to and fro, singly and in groups; many were sitting about in the sun, conversing on common topics; one was practicing a pirouette; another took off his hat every ten paces, threw it in the air, then dropped rapidly on his knees, assuming the attitude of vehement supplications for the smallest possible division of time, arose before the hat fell, and attempted to catch it, not with his hands, but his head. He frequently succeeded, for long practice had rendered him skillful at this strange, mad, miserable game. A third, with his hands fettered to an iron band belted about his loins, entreated me to give him a few halfpence to buy tobacco. The keeper whispered his crime in my ear, and I shrank from him with mortal disgust. A pale attenuated creature, of gentlemanly manners, offered me snuff; we talked for some moments as to the merits of Bolongaro and Hardham's Thirty-seven, and an exchange of boxes was the climax of our conversation.

Many years before, I had been present at the trial of a man for an attempt to kill his wife, after having lived with her in uninterrupted concord for almost half a century. She was the principal witness; the case was clearly proved, and the judge called on the prisoner for his defense. It amounted to a simple denial of the imputed crime. Aggravated at this, the poor wife rushed up to the bar, exclaiming with a simplicity that even affected the clerk of the arraigns, "Oh, John, wilt thee make me out a liar too! Hasn't thee done enough! He's *mad*, gentlefolks—he *is* truly!"

And over those iron pikes which surrounded that terrific pew, the old pair thrust out their gaunt and shriveled arms, and in a convulsive hug forgot their mutual misery. They had nine children, all of whom were dead but one, and he, the youngest, was supposed to be far away, fighting as a corporal of Sepoys in the torrid East.

"Mad!" exclaimed the judge, "what does the poor woman mean? How is this?" "Oh! my lord," said an old man, in a timid, faltering tone, he has been mad off and on these two years. I'm sorry to bear witness against a neighbor, but truth is truth."

The jury rose—the barristers rose—the whole court rose, and the judge energetically exclaimed, "Man, come forward! Good God—we might have capitally convicted—we might have legally murdered him. Had the wife dropped the least hint—poor creature—that he was in sane—"

"I he'nt insane," blubbered the aged prisoner, raising his head from his wife's shoulder. "I he'nt mad!" he vociferated, still hugging the decrepit darling of his youthful days; "I be worse—I've had a fall—I be wicked—I knew what I was about. You may deceive yourselves, but you can't deceive me." The human rock had been touched by the mystic rod; his tears had gushed out; but whatever might be his present fate, it was satisfactorily shown that he had been a lunatic, and he was accordingly sentenced, not to death, but to be disposed of as his majesty should think fit.

I found the old man in Bethlehem; *he had wept himself blind.* The keeper, who wore a clean smock frock, observed that he did nothing but cry; *that he was wearing himself away*—I use the man's own words—that, not having handkerchiefs sufficient to sop his tears, he had taken to the skirts of his coat, and they were consequently so dripping all day as though he had been in a fanny, and heedlessly allowed them to hang over the gunwale! I'm sorry for it, but I can't deny that I laughed heartily, recklessly, desperately, at the fellow's exaggeration.

My cachinnations, and they were quite involuntary—I could not have smothered them had I been in a mourning coach—unfortunately awoke a wretched maniac in a cell below. I did not look through the bars, to which many of the madmen flocked to see the tiger in the cage, but I fancied him, stretched upon straw, stark naked, and horribly writhing under a metal fetter upon every one of his muscles. His voice was that of a fallen archangel. There was a mysterious, an appalling mightiness in it. Every sound that he uttered was dreadfully pictorial. Physically, I merely heard him; but mentally, I saw Samson struggling! He must have been superhuman. He was an Italian, yet he uttered nothing like the Tuscan. He had a language of his own; it bore no affinity to any among those which are spoken by the sane; still it was intelligible to the heart understood it. His theme was evidently sublime wrath and colossal agony. His groans were Satanic; his despair was equal to that of the dethroned Saturn. An imaginative man may fancy what would be the bellowings of an African lion bound down by the grisly honors of his mane to those sands which he was accustomed to spurn; but they would be gentle as the cooings of a dove compared with the ocean roar of this maniac. It was awful; it was sublime; it seemed to have no origin, to be without end; it was to the soul, eternal. It gave the bodily ear an idea of one of the million tremendous charioteers who, excited by intensity of anguish, make the vault of a Presbyterian hell vibrate with their horrible glees. Would I had never heard it!

The greater part of those who surrounded me seemed so calm and rational, that I ventured to ask the keeper if he thought they were all really mad? "No more mad, sir," he replied, "than you or I, their infernal passions and propensities make them appear so. When a man commits a common crime he is regularly hung, but if his offense be perpetrated under circumstances of *original* atrocity, he is inferred to be insane, and consequently saved. Nine tenths of the fellows here are mere monsters of iniquity; there are, indeed, a few poor wretches who labor under delusions which it is impossible to eradicate—I'll show you a specimen."

I followed him to a cage which contained a common looking man in a frieze coat, gray breeches, and mailled worsted stockings. "There," said he, "is a mad murderer; he came here because he killed a soldier. He would take as much delight in destroying you as a cat would in killing a mouse." The keeper retired for a moment, and the madman walked to the substantial grating. "Don't believe him, sir," said he, "he is a brutal villain. This morning he beat me to such a degree, that I was mashed into the circumference of a pint pot—no thanks to him that I have recovered my proper dimensions!"

But now for Martin. He had so apartment on the first floor. I followed the keeper up the stone staircase, and a little way along the granite gallery. He took out a bunch of keys, ran over them, and soon found the right one. We were opposite a repulsive, austere looking door. He opened it. I glode in, and the next moment found myself locked up with a madman. The keeper, treating me *en famille*, had gone away, leaving me and my visitant perfectly safe, if "fast bind, fast find" be uncontrovertible. High in the opposite wall of the bleak and well whitewashed apartment, aloof from all human access by the inmate, was a grated window. Assurance had been made doubly sure. If Martin could have grown a pair of wings on his shoulders, it was impossible to get out. The aspect of the room told the inhabitant at a glance that he was imprisoned for life; that the four naked walls constituted his future world. On my left there was a plain, comfortable bed, on the right stood a table and one chair. Every thing was painfully clean and orderly; the furniture was evidently under the inspection of a committee, there was not the slightest appearance of that sort of temporary litter which evinces that a man is in his own house, and can do as he likes; the inmate's articles were in quiet subjection—in perfect keeping.

But where was the lion of this solitary den? On the chair, close to the table, drawing a bishop with seven heads—under the influence of absolute fatalism—undaunted by its bituminous breath, rushing into the open jaws of a colossal crocodile! The artist disappointed me; he had none of the sublimity of his great brother, the painter of Belshazzar's feast; he was crude, ignorant, impotent. His sketch was a mere exaggerated matter-of-fact, madly conceived, and contemptibly executed. It made me pity him. He stood up, and never in my life had I beheld a human being in appearance so perfectly harmless. Passion never seemed to have plowed his forehead with its adamantine keel; the surface was smooth and unruffled as that of a villager's babe. I dived into the depths of his eye, but brought up neither monster nor pearl; it was barren—it was common place—there was nothing in it. It grinned, not sardonically, but because it seemed to have nothing better to do. The mouth was feeble, almost inane. I sought earnestly for some lurking expression, but could find none—not even the ghost of an idea flitted over his features.

Still he looked like any thing but a bedlamite; there was no aberration of intellect visible. Had I met him on the highway I should have concluded from his lineaments that he was one of the most gentle of God's creatures; apparently he would not injure a worm. With an unsheathed poniard in his hand, I could have slept calmly—contentedly—under his wardenship. Smiling simplicity was the prevailing character of his countenance. It required an effort to make me feel that I was talking to the incendiary of York Minster.

His manners were modest and rustic; he conversed like a good-humored cottager, not overburdened with sense, or made by sulky circumstances. He was not merely resigned, but perfectly satisfied; he wanted nothing but lots of Indian ink, and Brookman's black lead pencils. Although in his way a reformer of the Church, he knew nothing of Wickliffe—he had never heard of Luther or Calvin. He was upon principle, an antagonist to Episcopacy, and he thought that the best way of pulling down the priests of Baal was to burn them out of their high places. I had made him out in my mind's eye a Prometheus. I expected to have found him sublime, but he was quite insignificant.

On one topic he approached to rude eloquence; it was relative to the kindness of his brother, who had taken the poor fellow's son under his wing, and meant, if possible, to make an eagle of him. In treating this subject he became slightly figurative; but his metaphors were not made out; he could not manage them; they were faintly—timidly bitten in upon the surface of a mist. There was no seeing them clearly; they melted when attempted to be understood. His imagination was not merely muddy, it was mean. He groveled in the puddles of commonplace.

His advent to Bethlehem deeply chagrined Hatfield. The latter, since Peg Nicholson's death, had been the principal character within the walls, but since Martin's arrival he had ceased to be supremely attractive; the York Minster incendiary, by his more recent atrocity, had monopolized the visiting interest, and no man more deeply deplored the popularity of another than Hatfield did that of Martin.

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BEDFORD, MICH., Jan. 6, 1854. tf 149 4t

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